"Lokanātha: ...five thousand years back, until now, there's only thirty ācāryas...
Prabhupāda: Chain is broken when there are false spiritual masters. Otherwise it is not broken. Chain is broken if a so-called spiritual master speaks something manufactured. Then the chain is broken. Otherwise chain is not broken."
Morning Walk -- September 2, 1976, New Delhi

"**Nitāi:** *Oṁ namo bhagavate vāsudevāya*. (devotees repeat) (leads chanting of verse, etc.)

> *advaitaṁ hariṇādvaitād*
> *ācāryaṁ bhakti-śaṁsanāt*
> *bhaktāvatāram īśaṁ tam*
> *advaitācāryam āśraye*
> (CC Adi 1.13)

(break) (00:34)

"(Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and) . . . because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him."

Prabhupāda:

> *advaitaṁ hariṇādvaitād*
> *ācāryaṁ bhakti-śaṁsanāt*
> *bhaktāvatāram īśaṁ tam*
> *advaitācāryam āśraye*
> (CC Adi 1.13)

So gradually the author is offering respect, *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita*. He has already offered respect to Lord Caitanya and Lord Nityānanda. Now it is the turn for Śrī Advaitācārya. So *advaitam*, nondifferent, expansion of Mahā-Viṣṇu. Therefore He is *viṣṇu-tattva*; He is not *jīva-tattva*. Therefore He is *advaita*. *Advaitam acyutam anādim ananta-rūpam* (Bs. 5.33). Kṛṣṇa has got unlimited number of expansions: expansion, expansion of the expansion, then expansion of the expansion, in this way. So Advaitācārya is expansion of Kṛṣṇa, it is already explained. Therefore He is called *advaitam*, and *ācāryaṁ bhakti-śaṁsanāt*.

This is the business of *ācārya*, to spread *bhakti* cult. *Ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit* (SB 11.17.27). It is said by the Lord that "You should accept the *ācārya* . . ." *Ācārya* means one who transmits *bhakti* cult. *Bhakti-śaṁsanāt*, spreading, *goṣṭhyānandī*. One who is not spreading—he is cultivating Kṛṣṇa consciousness for his personal benefit in a secluded place, sitting and chanting—that is also nice, but he's not *ācārya*. *Ācārya* means he must spread. *Goṣṭhyānandī*. *Bhajanānandī*, *goṣṭhyānandī*. So generally, *goṣṭhyānandī* means one who wants to increase the number of devotees. He's

called *goṣṭhyānandī*. And one who is self-satisfied, that "Let me do my own duty," he is called *bhajanānandī*. So my Guru Mahārāja, Bhaktisiddhānta Sarasvatī Ṭhākura, he was *goṣṭhyānandī*. He wanted to increase the number of devotees. And the more you increase the number of devotees, the more you become very much recognized by Kṛṣṇa. It is Kṛṣṇa's business. Kṛṣṇa personally comes as He is, Kṛṣṇa, to spread this *bhakti* cult. *Man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* (BG 18.65). *Sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja* (BG 18.66). He's canvassing personally.

> *paritrāṇāya sādhūnāṁ*
> *vināśāya ca duṣkṛtām*
> *dharma-saṁsthāpanārthāya*
> *sambhavāmi yuge yuge*
> (BG 4.8)

So same thing entrusted to another devotee, and who spreads, he's *ācārya*. So Kṛṣṇa says, the *ācārya* . . . here it is said that *advaitaṁ hariṇa advaitād*. So of course, Advaita Ācārya is expansion of *viṣṇu-tattva*, but any *ācārya*, he is to be considered identical with the Lord. The Lord says that, that *ācāryam māṁ vijānīyāt* (SB 11.17.27): "One should understand the *ācārya* . . ." *Ācārya bhakti-śaṁsanāt*. *Ācārya* means who is spreading pure *bhakti* cult. "That *ācārya*," Kṛṣṇa says, "you should consider such *ācārya* as Myself." *Ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit*, that . . . you cannot consider, "Yes, he is *ācārya*, but not as good as Kṛṣṇa." No. *Na avamanyeta*. Don't deride in that way. Then there will be falldown. *Ācāryaṁ māṁ vijānīyāt nāvamanyeta karhicit*. And in the *Vedas* also it is said, *yasya deve parā bhaktir yathā deve tathā gurau* (ŚU 6.23): "Anyone who has got unflinching faith in the Supreme Personality and the similar faith in *guru* . . ." *Yasya deve parā bhaktir yathā deve tathā gurau, tasya ete kathitā hy arthāḥ*: "All the Vedic literature," *prakāśante*, "becomes revealed simply by these two principle." *Guru-kṛṣṇa kṛpā pāya bhakti-latā-bīja* (CC Madhya 19.151).

We should not jump over Kṛṣṇa without the help of *guru*. That is not possible. You must go through. Because Kṛṣṇa says, *ācāryam māṁ vijānī* . . . *tasmād guruṁ prapadyeta jijñāsuḥ śreya uttamam* (SB 11.3.21): "Actually one who is serious to understand higher transcendental subject matter, he must approach *guru*." *Tasmād gurum prapadyeta*. These are Vedic injunction. *Cakṣudāna dilo yei, janme janme pitā sei*. So anyone who opens . . . *guru* means who opens the eyes of the ignorant person. *Ajñāna-timirāndhasya jñānāñjana-śalākayā*. Opening the eyes by giving real knowledge . . . *guru-kṛṣṇa kṛpā pāya bhakti-latā-bīja*. So *bhakti-latā*, the devotional service, the seed of devotional service, can be received by the *parampara* system through bona fide spiritual master. And if we abide by the orders of spiritual master faithfully, then Kṛṣṇa becomes pleased. That is stated by Viśvanātha Cakravartī Ṭhākura, *yasya prasādād bhagavat-prasādaḥ*. *Āra nā koriya mane āśā*. Narottama dāsa . . . all the *ācāryas*, they say like that. *Ācāryam māṁ vijānīyāt. Ācāryavān puruṣo*

veda (Chāndogya Upaniṣad 6.14.2): "One who has accepted *ācārya*, he knows things as they are." Others, they do not know. It is not possible.

So Advaita Ācārya is the typical example how to become *ācārya*. All are our *ācāryas: śrī-kṛṣṇa-caitanya prabhu-nityānanda, śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. All of them are *ācāryas* because they are following the *ācārya*, supreme *ācārya*, Caitanya Mahāprabhu. Therefore they are *ācārya*. *Evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ* (BG 4.2). So we have to follow the *ācārya*. Then, when we are completely, cent percent follower of *ācārya*, then you can also act as *ācārya*. This is the process. Don't become premature *ācārya*. First of all follow the orders of *ācārya*, and you become mature. Then it is better to become *ācārya*. Because we are interested in preparing *ācārya*, but the etiquette is, at least for the period the *guru* is present, one should not become *ācārya*. Even if he is complete he should not, because the etiquette is, if somebody comes for becoming initiated, it is the duty of such person to bring that prospective candidate to his *ācārya*. Not that "Now people are coming to me, so I can become *ācārya*." That is *avamanya*. *Nāvamanyeta karhicit*. Don't transgress this etiquette. *Nāvamanyeta*. That will be falldown.

Just like during the lifetime of our Guru Mahārāja, all our Godbrothers now who are acting as *ācārya*, they did not do so. That is not etiquette. *Ācāryaṁ māṁ vijānīyāt na avaman* . . . that is insult. So if you insult your *ācārya*, then you are finished. *Yasya prasādād bhagavat-prasādo yasya aprasādāt na gatiḥ kuto 'pi* - finished. If you displease your *ācārya*, then you are finished. Therefore it is said, Caitanya Mahāprabhu says to all the *ācāryas* . . . Nityānanda Prabhu, Advaita Prabhu and *śrīvāsādi-gaura-bhakta-vṛnda*, they are all carriers of orders of Śrī Caitanya Mahāprabhu. So try to follow the path of *ācārya* process. Then life will be successful.

And to become *ācārya* is not very difficult. First of all, to become very faithful servant of your *ācārya*, follow strictly what he says. Try to please him and spread Kṛṣṇa consciousness. That's all. It is not at all difficult. Try to follow the instruction of your Guru Mahārāja and spread Kṛṣṇa consciousness. That is the order of Lord Caitanya.

> *āmāra ajñāya guru hañā tāra' ei deśa*
> *yāre dekha tāre kaha 'kṛṣṇa'-upadeśa*
> (CC Madhya 7.128)

"By following My order, you become *guru*." And if we strictly follow the *ācārya* system and try our best to spread the instruction of Kṛṣṇa . . . *yāre dekha tāre kaha 'kṛṣṇa'-upadeśa*. There are two kinds of *kṛṣṇa-upadeśa. Upadeśa* means instruction. Instruction given by Kṛṣṇa, that is also *kṛṣṇa-upadeśa*, and instruction received about Kṛṣṇa, that is also *kṛṣṇa-upadeśa*. *Kṛṣṇasya upadeśa iti kṛṣṇa upadeśa*. *Samāsa, śāsti-tat-puruṣa-samāsa*. And *kṛṣṇa viṣayā upadeśa*, that is also *kṛṣṇa upadeśa*. *Bāhu-vrīhi-samāsa*. This is the way of analyzing Sanskrit grammar.

So Kṛṣṇa's upadeśa is *Bhagavad-gītā*. He's directly giving instruction. So one who is spreading *kṛṣṇa-upadeśa*, simply repeat what is said by Kṛṣṇa, then you become *ācārya*. Not difficult at all. Everything is stated there. We have to simply repeat like parrot. Not exactly parrot. Parrot does not understand the meaning; he simply vibrates. But you should understand the meaning also; otherwise how you can explain? So, so we want to spread Kṛṣṇa consciousness. Simply prepare yourself how to repeat Kṛṣṇa's instructions very nicely, without any malinterpretation. Then, in future . . . suppose you have got now ten thousand. We shall expand to hundred thousand. That is required. Then hundred thousand to million, and million to ten million.

Devotees: *Jaya*!

Prabhupāda: So there will be no scarcity of *ācārya*, and people will understand Kṛṣṇa consciousness very easily. So make that organization. Don't be falsely puffed up. Follow the *ācārya's* instruction and try to make yourself perfect, mature. Then it will be very easy to fight out *māyā*. Yes. *Ācāryas*, they declare war against *māyā's* activities, that *māyā* instructing that "Here is wine. Here is cigarette. Here is that . . ." In your country these advertisements are very prominent, hoarding both ways: wine advertisement, cigarette advertisement, naked woman advertisement, and sometimes gambling also, advertisement. What is that? Congo?

Devotees: Bingo.

Prabhupāda: Bingo. (laughter) Yes. So this is *māyā*. And our declaration of war with *māyā*—no intoxication, no meat-eating, no bingo—(laughter) these are our declaration of war. So we have to fight in that way, because nobody can understand Kṛṣṇa without being free from all sinful activities. These are sinful activities. Therefore it is *ācārya's* business to stop these nonsense activities. Otherwise they'll not be able to understand, especially the meat-eaters. They cannot understand.

> *nivṛtta-tarṣair upagīyamānād*
> *bhavauṣadhi chrotra-mano 'bhirāmāt*
> *ka uttamaśloka-guṇānuvādāt*
> *pumān virajyeta vinā paśughnāt*
> (SB 10.1.4)

Unless one is very expert in killing animals, he's not bereft from Kṛṣṇa consciousness. That means one who is very expert in killing, he cannot understand. Therefore Christ also said, "Thou shall not kill," the first business. Nobody will be able if one is a killer of animal, small or big, ultimately killer of his own children, killer of himself. The killing process is so nice that it goes up to the point of killing one's children. That is now happening. Killing business has so expanded that they are killing their own children. Just see the influence of Kali-yuga. The children, they take shelter of the father and mother, thinking very safe. Now, in this Kali-yuga, even there is no safety under the care of

father and mother. Just see how this material civilization is progressing. Very, very dangerous. *Kalau naṣṭa-dṛśām*. Therefore that *Bhāgavata* verse is there,

> *kṛṣṇe sva-dhāmopagate*
> *dharma-jñānādibhiḥ*
> *kalau naṣṭa-dṛśām*
> *purāṇārko 'dhunoditaḥ*
> (SB 1.3.43)

Very, very abominable condition in this age of Kali. Very, very. It is the beginning of Kali. Now we have to pass through 427,000's of years. Kali-yuga will make progress in that way. And people are now practicing eating their children, and at the end of Kali there will be no food available. They'll have to eat the children, just like the snakes do. The snake eat their own children. There are many animals—they eat their own children.

So don't try to repeat your birth again and again in this Kali-yuga. It will be not very happy life. Better sacrifice everything in this life and be fully Kṛṣṇa conscious and go back to home, back to Godhead. Don't wait for the next life. This is very seriously repeated, that "This life I shall finish my Kṛṣṇa consciousness business," and, as it is stated in the *Bhagavad-gītā*, that Kṛṣṇa consciousness business means to understand Kṛṣṇa rightly. And He's explaining Himself rightly. Where is the difficulty to finish the Kṛṣṇa consciousness business? If Kṛṣṇa is explaining Himself, what He is, then where is your difficulty? Kṛṣṇa is explaining Himself in the *Bhagavad-gītā*, Kṛṣṇa is sending His representative *ācārya* to teach you, and Kṛṣṇa is within yourself trying to teach you if you are actually serious. Then where is the difficulty? Inside, outside, always, books, knowledge—He is prepared. So where is the difficulty to make yourself perfect in Kṛṣṇa consciousness? There is no difficulty at all. Provided you are serious, you can become fully Kṛṣṇa conscious in this very life. You are all young men. You are not old man like me. I have no opportunity. (pause) (end)

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